THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

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Pacific Theological Sem

The Prayer for Guidance.

There is no prayer more blessed and more availing than the simple, disinterested prayer for guidance. There are so many turns in the road. Meaning the best, we may so easily go wrong. If we have a right to anything we have a right to an answer when we plead, "Show me the way." It is possible so to realize the complexity of life that all prayers pass for the time at least into the cry to be led. Is this prayer answered? Yes, assuredly, but often not answered as we thought it might be. There may be those who always understand the reason of God's dealings with them. There may be those who can turn back and think of every difficulty and every crisis, and assure themselves that the pillar of cloud and the pillar of fire were visible when they sought them. But there are many who think they see that, if at this point and that they had made another choice, they would have had much more sunshine and much more peace. They see this great game and conflict of life go by them, and they are left in a corner unheeded. They have been kept from the soiled and shiny path of the passions, but they are over-shadowed by trials and troubles. They wrestle with hardness and poverty, and yet they have done their best. Were they guided? The answer is that often and often the fact of God's guidance does not become plain until years of pain and disappointment have passed away. Suddenly, it may be, a light flashes on the darkness of past and present. We see in a moment that if we had gone down that path we should have missed the consecration and crown of existence. This road which has been so rough has led us to a summit from which we can look round and know that we do not miss the way—that, darkling we are led all the while. Often the summit is not one of worldly triumph. It is far better than that. It is a nearer approach to God. We have found in the way of unwelcome duty a true communion with Christ. —W. Robertson Nicoll, in "The Garden of Nuts."

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THE QUEST FOR BREAD.

Through many years the good man's deeds
Had linked themselves with human needs,
And proved the meaning of his creeds.

His princely hands stretched forth with good;
His heart went out in pity's mood,
Compelling joy where sorrow stood.

His giving left him dispossessed
Of things which form the world's chief quest,
And made him suffer like the rest.

But when it came his turn to die,
And sever each endearing tie,
He bowed his soul, without reply.

The widow, weeping, joined his name
With those whose lives, all free of blame,
Entitled them to earthly fame.

With mind bewildered, filled with gloom,
She asked her neighbors to assume
To lay his form within the tomb.

"Too busy now to stop," they said;
"The deep concern for daily bread
Gives little time to place the dead."

And to their tasks they once more turned,
Though in their hearts they strongly yearned
To give to love what love had earned.
—Edwin Francis Brown.

THE FAMINE IN JAPAN.

According to the "Japan Mail" the northern prefectures are dreadfully stricken. Associations are being formed in Tokyo for the relief of these districts. It is decided that subscription lists shall be opened by all the papers, and that they shall be free to send the proceeds either to that association or to some other organization. It is to be hoped that this vigorous action will rouse the public to a commensurate sense of the necessity of giving liberal and speedy aid. There is no doubt that hundreds of persons, including women and children, are perishing from starvation aggravated by bitter cold. The missionaries, whose investigations upon the spot disclosed to them the pitiful state of affairs then in sight, have done everything in their power to make the painful facts generally known, and it must now be a source of keen regret to many charitable people that they did not at once respond to this urgent appeal.
plenty to do."

Before we can be fellow-workers with Christ we must get his point of view, so that we can sympathize with his purposes and aims. And we must be anxious to give the news of Christ's salvation to as many as we can reach, directly or indirectly. But, most of all, we must love. The summation of the law must be part of our lives—"Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor."

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. March 29, 1906.

CONCERNING THE MOVEMENT FOR CHURCH UNION.

A remark worth knowing just now and worth remembering is that of a United Brethren layman to Bishop Bell, concerning the proposed union of the Congregational, United Brethren and Methodist Protestant churches, "If it is defeated, it will be you bishops who will defeat it." Bishop Bell smiled at this of course, and informed the layman that every bishop of the United Brethren Church was heartily in favor of the union; that all had been working earnestly for it and would continue so to work. We are profoundly of the opinion that if this proposed union is defeated by Congregationalists it will be by the ministry. It will be because the pastors and others in the ministry fail to properly present it to the people; allowing themselves, through the inertia of lives accustomed to ruts and through that disinclination to change which grows with many people as they advance in years, to remain indifferent to what we believe will be regarded as highly advantageous to the kingdom of God upon the earth by nearly all who will look into it in all its bearings. Under the present wasteful and destructive competitive system the churches cannot do the work they are called to do. It is as President MacKenzie of Hartford Theological Seminary says in the last number of The Congregationalist, concerning the reunion of Protestantism, that "it is not a fad, but a duty, not a dream, but a prayer."

It does not matter that Congregationalists do not come into the same competition with these two denominations that they do with some others. It is a step in the right direction. There are no insuperable obstacles in the way of union. It is something that can be consummated with only slight changes and concessions, and it will stand, if consummated, as a great lesson and inspiration to other denominations. We believe that President MacKenzie is in harmony with the spirit of the age when in urging such changes as will make our Congregationalism more effective he says: "And in doing this our eyes must be open to other unions in the future. We must plan now to make them easier, by so dealing with matters of property, polity and doctrine as to reduce differences and remove obstacles. We must hasten that similarity of sentiment and operation, say with Presbyterians, which will render division absurd and reunion inevitable."

There is nothing in this plan that will endanger the rights of the local church; but there is in it that which will remedy some of our weaknesses.

What if it should modify Congregationalism in some slight manner? The church fathers did not possess the wisdom of all the ages. Congregationalism has changed in the past, and it must change more or stand a weakling amidst the progress of the future.

"Our pastor has the faculty for saying the appropriate thing on all occasions," remarked a lady member of one of our churches hereabouts recently. That is characteristic of our pastor also remarked another lady, a member of another church; and that is just what I have noticed also in our pastor ever since he has been with us remarked a third lady, whose membership was in yet another church. Knowing each of these pastors we shall not dispute with these ladies over this matter, but hereby congratulate each one of them in that their assertions cannot be gainsayed. Fortunate is the man who is so constituted and gifted, and fortunate the church that has such an one as pastor!

It is not without significance that the World's Sunday-school Convention next year is to be held in Rome. That city has ever been the stronghold of Roman Catholicism. There, under the shadows of the vatican, that magnificent assemblage of religious edifices, and at the seat of papal authority and power, representatives of the Protestant religious bodies of the world will convene in the interests of Christ's Kingdom. We wonder what the the attitude of the Pope will be on that occasion. There are reasons for the belief that it may be such as to increase hope to those who look with eager anticipation forward to a time when the great barriers separating Roman Catholicism and Protestantism will be broken down. Such indications are only slight now. But this is God's world, not man's.

Frequently in the past we have had occasion to call attention to what seems very evident to us that the races despised by not a few of our people indicate that they possess qualities which promise to place them in time among the dominant peoples of the world. The press dispatches a few days ago stated that a Chinese boy, seventeen years old, had won highest honors in a debate on co-education at Columbia University. Such incidents are of so frequent occurrence as to make it evident that we as a nation shall need to be looking ere

long to our laurels. We presume that there are persons who would regard as horrid the thought that the Orientals should ever ascend to supremacy over our own people. We do not predict that this will ever be the case. But it should be remembered that God is no respecter of persons. And in that civilization which he has given to man to work out upon the earth the ascendency will finally be unto those who are fit for it. In this, as in other things, the principle of the survival of the fittest will operate.

The Religious World.

The Torrey-Alexander evangelistic meetings in Philadelphia have been drawing large crowds and much good has been done by them. Many pastors have been aroused to that personal effort which is so necessary nowadays if people are to be reached and there is much fruitage. In Philadelphia, as elsewhere, Mr. Alexander, through his singing, has been an important factor in the work. Dr. Russell Conwell, who is pastor of the largest Protestant church in Philadelphia, says that his people never before worked to win souls to Christ as they have been working in these meetings, and that never before were so many persons coming to him to find the way of the abundant life. What was accomplished in Toronto and what is being accomplished in Philadelphia is an earnest of what may be accomplished later in San Francisco if our churches will have "a mind to work."

A friend in Boston writes us as follows concerning the American Board campaign in the interests of a million dollars for foreign missions: "One thing is said to be certain from the campaign now in progress, that it is all foolishness to say that men cannot be interested in missions. Judging from the banquets which the Board is holding and which are frequently attended by 200 or even 250 men, and judging from the genuine enthusiasm of these occasions, missions when properly presented are the most interesting of all themes to Christian men. This fact the officials consider to have been clearly demonstrated. At Salem, Mass., the 150 men present at the banquet included about fifty young men. When Dr. A. H. Smith, who had made an address in the afternoon, rose to speak in the evening there was a spontaneous movement to greet him by standing. At the close of his wonderful address three cheers were given him. At the close of the meeting it was voted with a shout to hold such a gathering every year, and groups of men remained in the room discussing the missionary problem and asking questions of the speakers."

The introductory lecture by President Tucker of Dartmouth in the Earl Lectureship of Pacific Theological Seminary, was given on Tuesday evening. It was on "The Time Element in Christianity: the Modern World." Among the thoughts were: Christianity deals with man as a subject of progress, whatever the causes of progress. The modern world is more Christian than the world has been at any other time, but it is less the immediate product of Christianity. Christianity is a religion for the individual soul on its way through this world, but it is a religion in residence also; it is interested in the life that now is as well as in that which is to come. Primitive and mediaeval Christianity abide in the Christian consciousness. There are no disconnections in history. Yet there is between the Christianity of the past and that of the present a separateness which explains its self-reliance and its self-sufficiency. Modern Christianity is new in its absorbing interest in things human. Among the modern world characteristics are: the transfer of thought and inquiry from the supernatural to the natural. A growing alliance of man with the powers of nature. The subordination of the powers of nature. The subordination of the individual. President Tucker expressed the belief that the next great revival will come through the ability which it will finally manifest to grapple with the problems which now confront it in and through organized labor.

The Rev. J. B. Silcox of Toronto, Canada, said recently in a letter to a California friend that some of the greatest preaching ever heard by him along evangelistic lines was by the Rev. Dr. W. J. Dawson, who was in Toronto a few days not long ago. "It gets hold of your heart, and grips your conscience, and influences your imagination, and drives you to your knees in penitence and prayer." Writing of his own work Dr. Silcox says that he has a big problem and a heavy burden in the Bond Street Church of Toronto. It is a down-town church, and has a debt of $30,000. When Dr. Silcox took charge the church was reported to have a membership of 746. Revision of the roll and diligent search gives them about 250 that can be relied on. The church auditorium will seat about 1,600, and Dr. Silcox has an evening attendance which fills it, but he writes that in the judgment of some of the best men of the city it is thought that the work cannot be continued. Of Congregationalism in general in Canada Dr. Silcox says it is very weak, and he adds: "It will be a good thing when the Presbyterian, Methodist and Congregationalists of Canada unite in one church. The meeting held here last December was a remarkable one. It surprised itself in the unanimity with which they accepted the doctrinal statement. The details of organization may take a few years to work out, but the union idea grows stronger and stronger with the people. I am glad that the meeting in Dayton, Ohio, the other day was so favorable to union. It is worth working for." Last week in our comment on the resignation of the Rev. Dr. Temple of Plymouth Church, Cleveland, we remarked that the churches must adjust themselves to the changes which have taken place and are taking place all over the world. Until religious work is carried on in a thorough, business-like manner the churches will continue to have their great tribulations.

This is a day of opportunity on the foreign missionary field and all around the world the kingdom of Christ is constantly gaining many adherents. We quote from a letter received recently by the Rev. Dr. McAfee of Berkeley, showing how the missionary work in Korea is progressing: "The first fifteen days of the Korean new year (Feb. 1-15) are special holidays, set aside for perfect rest. The Christians all over the land in council meeting last fall decided to spend this time in special effort for reaching the heathen, so that all denominations have been rejoicing over the way in which the Holy Spirit has been working. Here in Pyeng Yang we have been wonderfully blessed. The city was divided between the Methodists and ourselves, they having about one-fourth of the territory to work. We missionaries met daily at the noon hour in prayer and how God has answered us! We had thought that we might have four or five hundred new believers, but thus far in the meetings our own church-

es report over 1,000, mostly men, who have decided to believe. We have had meetings every morning in different places, studying the Bible in personal workers' classes. In the afternoon all the Presbyterians have been meeting in the large Central church, and after prayer, some three or four hundred started out with printed circulars, two by two, all over the city. They go from house to house and in the spirit of prayer. Is it any wonder that there is a real revival? They are so simple in their faith, these Christians. "Why," said one a day or so ago, "it is a sin not to believe God, for he speaks the truth and he told so and so." We are all pupils here and these people with nothing but the simple gospel to feed upon are our teachers. Two new churches have been set off from the Central church. One was set off over a year ago One of these will have a membership of 150 to 200, while the other one has 400 to 500 and the Central church has over 1,000 members. We cannot but praise God." This is one only of many testimonies coming from the foreign field showing that there is good ground in all those lands now for the sowing of the gospel seed, and that where it is faithfully sown it is bringing forth an abundant harvest.

The Bystander.

"An Unfinished Portrait."

Dr. Charles Van Norden of California has written a book entitled "Jesus an Unfinished Portrait." The Bystander herewith gives his opinion of this rather ously, and at times with searching exactness. The book is readable, and interesting from start to finish. "This work is a summing up of thirty-five years of unusual estimate of Jesus. The author writes felicit- study and reflection on the career of Jesus and is an endeavor from a standpoint of scientific accuracy and yet in deep religious reverance and broad charity to present the real man, his actual teachings and the bearing of his life upon present religious problems."

Dr. Van Norden has given us a picture of the human Jesus, and the portrait is, consequently, unfinished. Leonardo da Vinci was unable to complete the face of Jesus in "The Last Supper" because of his inability to paint his conception of Christ's divine soul. The author of this book does not, apparently, see such a vision. The thing that is lacking is not inability in the author to express what he believes, but in the thing that he believes.

This is the fatal defect, at least from the orthodox view-point of the book. It is after the manner of Renan. It makes one think of Theodore, not Joseph Parker. It is a picture of the human Christ and as such is suggestive, thorough and striking. The chapter, for example, on the occult Jesus is unique, while the discussion of the discovery and message of Jesus gives a clear glimpse of his earthly life among men.

The Bystander does not know the history of the author's religious life, nor of his experience with the churches, but somewhere there has evidently been a rupture, an experience which blunts his pencil. He would, so the Bystander understands, be willing to dispense with the church, at any rate he does "hammer" some phases of religious work. The book is greatly marred by the closing chapters. It is a question whether the author holds to the facts, or holding to them whether he should say what he has. There is an element of cynical distrust in these chapters which lessens the weight of the whole argument. It is "an Unfinished Portrait."

The Paragraph Club

Stray Thoughts on Moral Education.

The water has carved the land with its liquid tools through all ages in obedience to the moon and wind and gravitation. It has left a wonderful record of its work in the solid rock and the shape of the earth. But the water only obeyed the law; the products were unintentional. It it true that the greatest results in human affairs are unintentional by-products of activity? Men could hardly be induced to work in order to keep themselves good. But the general effect of work is favorable to morality. Character itself can be regarded as the by-product of innocent activity. The common things that occupy the people's hands and minds have more power over morals than we give them credit for. It is to be hoped that when drudgery is lifted from the children's little backs the moral value of labor will not be lost sight of.

I think history proves that moral teaching cannot save a people once corrupted. In such times "virtue is a sentence of death." When Italy got into that condition, Savonarola preached righteousness, was burned to death, and his ashes were scattered on the water; but Machiavelli, the moral imbecile, was left to preach immorality, practice personal vice, and die of an overdose of castor-oil. Men forgot how to fight or work or pray. Nothing but bitter calamity could make a new soil for public and domestic virtue to grow in; and it came in a whirlwind.

Church Bells and their Ministry.

One of the ways in which our American Christianity fails to re-echo the Gospel note is in the tone of its church bells. Harsh, discordant tones float from our village steeples over hill and plain, rasping the air and contradicting at every stroke with their dismal dong the real spirit of the Gospel of Christ. In our cities even, where there are some fine bells, no thought, as a rule, has been given to harmonizing them, so that in the discordant clang may be heard all too clearly the rival and dissentient claims of a denominational rivalry which is now happily showing many signs of disappearing.

But even the worst and most doleful of church bells is to my ears sweet, when contrasted with the painful silence which reigns in some of our Christian communities on the Coast at the Sunday morning hour, when the sound of the church bell seems so much a part of the established Christian order, that to miss it is like missing the song of birds in the Spring, and leaves a void in one's life. That a city like Berkeley, of all places, a city of homes and schools and churches, justly proud of its enlightenment and influence, should be as voiceless of a Sunday morning and evening as if it were a pagan community, with no audible summons to the worship of God,—this is more than a discredit to the people and the churches. Into the noise of the clanging locomotives, the rumble of electric cars, and the thumpings and spasms of automobiles, is it not time that Berkeley steeples should drop some of the

calm soothing music of harmonious church bells?

The Value of By-Laws.

I am not among the admirers of those independent people who refuse to commit themselves to a cause, to make resolutions on New Year's day, to sign pledges or agreements, or in general to admit that they need any other guidance than that of the particular moment when they may be called upon to act. Such persons suggest to me an organization without by-laws. No order of business determined,—no rules of order prescribed, but everything left to the whim of the moment. To a right-minded man such a thing is intolerable.

For myself, I need by-laws. Their value for the individual is the same as for a society,—that questions of fundamental importance may be decided upon some principle agreed upon in advance, and not left to the chances of particular occasions. I need one at the very beginning of the day, that I may know when to get out of bed. If I waited for my feelings on each separate morning, to decide my hour of rising, I fear my work would suffer very seriously. Another by-law is equally necessary at the end of the day, that I may know when I go to bed. Some of my friends who have no by-law of this character are already, I am convinced, well on the way toward nervous prostration. I shall be protected from it by the simple process of sleeping at least eight and a half hours in twenty-four. A similar by-law is needed for Sunday. All religious questions of the Sabbath put aside, the freedom from usual labor on Sunday I find to be the salvation of body, mind and spirit. If, like many of my friends, I waited until Sunday morning to see whether I could really afford to put aside my work completely, I should never do it from one year's end to another. But having a by-law on the subject, I close my desk on Saturday night, and am entirely free from the problem of the undecided.

The same principle runs all through life. Take the giving of money, for example. How easy to make one's weekly gift to the church, if the budget for that purpose has been decided in advance! How very hard to do it, if one lets it depend on how rich one feels after having footed up the week's expenses! Of course there is a danger in all this—that one shall become mechanical, obstinate, and "set in his way." But if the by-laws are subject to amendment after proper discussion, the danger is not serious. The point is that they shall not be swept away because of the feeling of any particular moment.

Matthew Arnold stated my principles when he said:

> "We cannot kindle when we will
> The fire that in the heart resides;
> The spirit bloweth and is still—
> In mystery the soul abides;
> **But tasks in hours of insight willed**
> **Can be through hours of gloom fulfilled."**

The moment of temptation, of indolence, of pressure of work, of selfish temporal concern, is not an "hour of insight;" we cannot determine on lines of conduct then; but we can resolutely pursue that which we have seen to be right and resolved upon steadfastly.

"As God Wills."

The loyal submission of the way of one's life to God means much in any case; but I wonder if it does not stand for most when the way has been traversed and the possibilities are all behind one. Looking toward the future, spanned as it always is by the beckoning rainbow of hope, it is not so difficult to believe that all the ways of the Lord are ways of pleasantness and all his paths are peace. The great aspirations of the soul are their own pledges of fulfillment. One never doubts he will receive what he so deeply needs and longs for. He sees the will of God in and through his own will, and it is easy to pledge obedience.

The test comes when we reach the parting of the ways, and the choices of God no longer march hand in hand with our own choices; when hidden foes arise along the path and drive us back from the course we have marked out for ourselves. Every such rebuff is a trial of the life that is in us, whether it be of God or not. And we are not long left in uncertainty whether we dare lift our faces to the stars and pray the ultimate prayer of the human soul: "Thy will, not mine, be done." There is no shamming in this prayer. It is true or it is not true. It cannot be the feeble but defiant cry of a slavish submission; it will always be the utterance of a filial love which, however baffled and subdued, is yet filled with serene trust and peace.

Is it possible that one shall pass through life missing the things he sets his heart upon, seeing them always as a flying goal just beyond his reach, coming to the end with only the memory of a blessed dream, and yet be able to see in it all the holy and gracious Will of God? I cannot answer that question; I have not lived long enough. But I know men and women who seem to me to have attained even unto this rest. They are the ripest fruits of the sainthood made possible when the heart of man submits its ways unto the Eternal Goodness.

Acorns From Three Oaks.

Aloha.

California Courage in Storm.

Alas, there is not as much of it for church and prayer-meeting as there might be! This is the only country Aloha ever lived in where "meeting is off" if the rain comes. If rain always meant family recognition of it as heaven's great boon, and special praise at family altars, the technical prayer-meeting might be left for a bright evening without shame. Our pastor reminds us to be thankful at home. A happy experiment has been tried this winter in having two neighborhood prayer-meetings on three moonless nights and a rally at the church the night of the full moon. It has worked well. There has been some pleasant and loving emulation as to which district should have the larger attendance. Our Farmer's Telephone has been used to exchange Scripture verses and greetings and laymen have had unwonted share in the profit and pleasure of social prayer. A distinct result has been more than twice as many as the usual prayer-meeting attendance. Now comes the test of summer work and autumn harvest.

But the Blossom Festival has sway "weather or no." Not of course so large an attendance as on the perfect day but enough to demonstrate the appeal of the blossoms and the delight of people in a genuine country festival.

Its religiousness gives it favor with many.

Though the rain drove the crowd to stand in the school hall and then over to the comfortable seats of the church there was no diminution of thankfulness, of patriotism, of song, or of fun. We could not buy a chicken pie at evening. The ladies had no left over dinners. The little church on the hill was crowded for lunch.

The youngsters ran and jumped through their long athletic program with uncomplaining glee. Nearly a hundred came in the trains from the city. Seven hundred and fifty is a very conservative estimate of our guests.

The reflex influence of the Festival is fine. Our boys and girls practice hospitality to strangers in graceful way; our citizens combine for a public good. Congress Springs hospitality was never more appreciated. Mrs. L. M. Howard wrote for us a choice song to be sung to the tune of "There shall be showers of blessing." It was as follows:

This is the Fete Day of Blossoms
So famed in story and song
When Nature of treasures is lavish,
And Beauty reigns the day long.
CHORUS
Billows, billows of blossoms,
Billows of blossoms so sweet
Sunshine and fragrance and beauty
At the Fete of Blossoms meet.

Mountains of opal and purple,
Magic of streamlet and sky,
Orchards of blossoming fragrance
With emerald meadows vie.
CHORUS

Glory of upland and lowland
Enchantment of blossoms white,
With balmy health-giving breezes,
Make a Fete Day of Delight.
CHORUS

President James W. Strong's Visit.

Pastor Merrill has been having a visit from this venerable Carleton College builder, from Minnesota. Both were graduates of Beloit College, Wisconsin. Like all true preachers, President Strong loves to preach. Our fortunate people had two sermons from him. Also a much appreciated lecture on "Personal Memories of Robert Browning" which attracted a large mid-week audience. It fell to Aloha's lot to introduce his old comrade of the prairies to the overflow meeting in the church for a Blossom Festival speech. If the college societies at Pomona want a good thing, or any men's League in Los Angeles know a good thing, they will find this sturdy college builder at 333 South Grand Avenue, Los Angeles, if they apply before snow melts in Minnesota.

The Minnesota colony, always large here, is reinforced by the banker brother of our devoted Bible class teacher, David C. Bell. In the extemporized but delightful Blossom Festival program, Mr. and Mrs. J. E. Bell of Minneapolis, contributed generously. They have just returned from a trip to the Hawaiian Islands. Including Dr. Fuller, they find three old Minneapolis pastors here to welcome them.

"In His Name" Brethren!

I do not want to wear out weary brethren and devoted sisters whose heart strings are strained by the strenuous life we live even in this sunny land. But a great opportunity presents itself to help right a great wrong. It is not rhetoric but pitiful fact that of our California Indians, ten thousand are probably the most wretched sufferers under the banner of our country. The criminal chain-gang in the South are fed if they are chained. The bloody Moros in the Philippines have choice land to till and food to eat. At Crescent City in Del Norte county, a band of Indians camp on sea-shore sands where white man's greed confines them and whence they work terrible revenge by lust and sin and shame. Near Colusa, in Colusa county, they camp in a grave-yard and drink from a well sunk amid the bones of their ancestors. True!

In other places they are shut out from picking acorns, that they may not rob the hogs from wonted food. Rejoice that the agitation led by the Northern California Indian Association has brought a small appropriation from Congress for investigation. Mr. and Mrs. C. E. Kelsey of San Jose have been sent for by the committee of Indian affairs and are now pleading that Congress buy these red brethren modest land allotments, to be held in trust for them until they shall learn to hold them themselves. It is tardy justice. The address of these unselfish workers is No. 4 B street, N. E. Washington, D. C. If you can give them any re-inforcement it will be a Christlike work to do so. Pray for them. Pray in the pulpit and in the prayer-room for this specific matter. Write Senators Perkins and Flint to make the removal of this great state shame a matter of first attention. Urge the attention of your Congressmen.

Save your children blushes for the Golden State.

PLYMOUTH CHURCH, SEATTLE, CALLS DR. VAN HORNE.

Thursday night March 22, Plymouth Church, Seattle, at a largely attended and enthusiastic meeting, extended a unanimous call to Rev. Francis J. Van Horne D. D., now pastor of the Old South, First Congregational Church of Worcester, Mass., the salary to be $5,000, with $1,000 extra for moving expenses. It is altogether likely Dr. Van Horne will accept.

He is familiar with the field, was here last summer on a visit, and members of the pastoral committee have been in personal touch with him for several months. Two members of this committee, Mr. A. S. Burwell and Secretary A. S. Allen of the Y. M. C. A., called on Dr. Van Horne recently in Worcester, presented the claims of the church, and thoroughly acquainted themselves with Dr. Van Horne's adaptability to the field.

Among those present at the church meeting last night and bearing testimony to the qualifications of the Doctor for the place were Mr. G. Henry Whitcomb of Worcester, chairman of the Prudential Committee of the American Board, and Mr. Fred B. Smith, international secretary of the Young Men's Christian Association, who happened to be in the city. Mr. Smith who has known Dr. Van Horne personally for a number of years, spoke of him enthusiastically as a man of striking and winsome personality, a strong preacher, a frank, open-hearted, broad-minded leader of men. No man in Massachusetts, Mr. Smith affirmed, had so built himself into the young men of that commonwealth in recent years as the man under consideration. Not since the days of Phillips Brooks has any other man in Massachusetts so attracted and reached men. Others spoke in the same vein. Little wonder the vote of the church that followed was given with unanimity and enthusiasm.

The pastor elect, if he lives up to his recommenda-

tions and record, is likely to make things go at Plymouth. He will find the church in good condition to receive him and to co-operate in following his leadership. In the year that the church has been without a regular pastor, Rev. S. M. Freeland, a member of the church, has served with general acceptance. The church is united, alive to missionary and philanthropic work, and ready to be led into a still larger place of influence and power in the city and the Pacific northwest. The pastor elect and his church have a great opportunity awaiting their united labors.

Dr. Van Horne is not an entire stranger to the Pacific coast. He supplied First Church of Portland last summer with great satisfaction to that people.

Rev. Dr. Francis Van Horne.

He has a sister-in-law living in Seattle, a member of Plymouth Church. His own family is after the Roosevelt pattern, consisting of seven children. It's a big undertaking to move a family of seven children across the continent, the Doctor is reported to have said when first approached about coming to Seattle.

He is 39 years old, of medium size and strong face. He is a corporate member of the American Board, having been elected at the last meeting of the Board in Plymouth Church, Seattle. He is a member also of the Board's Prudential committee; and is a member of the special committee appointed by the General Association of Massachusetts to promote evangelism in that commonwealth.

He is expected to take up the work here May 20, though his wife and children, it is stated, will remain East till after the summer vacation. Dr. Van Horne is an Oberlin man, President King of Oberlin being one who strongly recommended him for Plymouth. His pastorates have been, two years at Columbia Church, Cincinnati, four years at Beverly, Mass., four years at Plymouth Church, Des Moines, Iowa, that church's magnificent new edifice being built during his pastorate, and since 1902 at Old South, Worcester, Mass., where he succeeded Dr. A. Z. Conrad to whom Plymouth extended a call last year and whose declination was a sore disappointment at the time. But the disappointment now seems forgotten in the enthusiasm and joy over the new choice made. The Old South is one of the strongest churches in New England, with a membership of over 1,200. Naturally Plymouth of Seattle feels elated over the prospect of securing Dr. Van Horne.

C. R. G.

Seattle, March 23.

THE PACIFIC COAST CONGRESS.

The third Pacific Coast Congress will be held at the First Church, Los Angeles, May 16-23. The Congress will be the guest of the churches of Southern California, and it is hoped that each Congregational church in the Pacific coast states, in the Rocky Mountain states, and in British Columbia will be represented by the pastor and one delegate. The plan so well carried out in the last meeting at Seattle will be adopted in Southern California. Each pastor, ministers without charge living within the district, and one delegate from each church will be provided with free entertainment, beginning Wednesday evening, May 16th and extending through Thursday morning, May 24th. As far as possible the entertainment committee will attempt to provide for other representatives of the churches but such entertainment can only be provided for by special correspondence with the general chairman, Rev. Wm. Horace Day, 946 S. Union Ave., Los Angeles.

Dr. Washington Gladden, our national moderator, will speak four times during the Congress. Prof. I. E. Bosworth, of Oberlin College, the well-known author of a number of Association Bible Study books, and a Bible expositor of remarkable insight and force, will open the sessions each morning with a series of inductive teachings in the teachings of Jesus. Dr. Arthur Smith, of China, will give the closing address of the Congress. President Woolley, of Mt. Holyoke College, has been invited to give an address covering the field of the Women's Missionary work, home and foreign, in our churches. It is also hoped that Mrs. Moses Smith, president of the Board of the Interior, may attend. Bishop W. S. Bell, of the United Brethren Church, has been invited, and a representative of the Protestant Methodist Church will be asked with Rev. E. L. Smith, D. D. to speak on Interdenominational Union.

Three of the coast men have been asked to give evening addresses,—Dr. E. L. House of Portland, Rev. C. R. Brown of Oakland, and Dr. R. R. Meredith of Pasadena; one representing the north, the other the center, and the third the south part of the district. On Sunday afternoon, May 20th, will be held a great mass meeting at which it is hoped Dr. George C. Adams of San Francisco, and Dr. Washington Gladden, will speak.

To each day of the conference is assigned a topic, as follows: Congregationalism; The Churches and the Social Problems; Education and the Young People; Evangelism; The Mission of our Churches. There is still a hope that Prof. George Adams Smith, of Glasgow, may be with us for an address or two.

The program committee, after very careful consideration, adopted the plan of program by which morning and afternoon sessions should be opened by two addresses limited to twenty minutes, followed by one or two openers of discussion limited to ten minutes each, and then discussion from the floor limited to five minutes each. This reduces the number of names formally printed on the program, and in working it out the committee was constantly confronted with a keen sense of loss because of the number of names of men known to be especially familiar with the topic to

be discussed, from whom we could only hope for the informal discussion from the floor.

The plan for the Congress includes a number of breathing spaces, that visitors from a distance may enjoy what they see in Southern California, and that sufficient opportunity may be given for rest between sessions. As in previous congresses, the meeting is to be delivered from resolutions, causes, business. No responsibility will be assumed by the Congress for the sentiments uttered by any speaker. The attempt will be made to have it inspirational and not mechanical. Five chairmen will be elected,—one each from Washington, Oregon, Northern California, Southern California, and the Mountain States. A merciless timekeeper will be appointed, and no speaker will be allowed to exceed his time allotment. W. H. D.

THE EVOLUTION OF CHINA.

I. M. Condit, D. D.

In the transition state through which China is passing there is without question a very deep feeling of unrest. The more she awakens to a sense of her true standing among the nations of earth, the more dissatisfied does she become with her present condition. It is not an anti-foreign sentiment that is now stirring China. Some agitators for their own selfish ends may be trying to incite an anti-foreign feeling, but rulers and people alike desire to be at peace with the outside world; and all rumors of war with our country or any other, are utterly without foundation. China has enough to do at present to take care of herself.

Neither is China's struggle to-day for a return to her old ways, but it is rather the ferment arising from the working of the leaven of a new civilization. It is not the death struggle of a dying nation, but the signs of a new life of national consciousness to which she has awakened. All China now feels the need of reform, and her agitation is more a difference of opinion in regard to the best means.

There seem to be three classes of reformers. The smaller one is that of the Conservatives who hold the reins of government. They are afraid of too rapid and radical reform, and wish to move forward at a slower and surer pace. The second class is the Reform Society movement, to which a large following of the Chinese in our country belong. They seek to place the former Emperor, Kwong Sii, again on the throne, and under his leadership to push reform in every direction. The third party is one not of evolution but of revolution. Mr. Conger, so long our efficient minister in China, asserts that "The trouble now will be a great struggle within the Empire—a battle of the popular majority against the dynastic minority." Some of our most intelligent missionaries tell us that there is a strong spirit of revolution at work. Formerly such a thing could only be whispered in secret at the risk of life, but has now come openly to the surface. The many, many thousands of students, who are largely of the better classes in China, are becoming more numerous and influential; and those who ought to know say, that they are almost to a man imbued with that spirit of revolution which has long been brewing. In this way the agitation now prevailing is not so much against outside as inside foreigners in a desire to overthrow the Manchu dynasty which is itself an alien race that conquered China in the 17th century. The only way that an anti-foreign agitation may be aroused is that this Revolutionary movement, being without money or power, is seeking to stir up anti-foreign trouble in order to bring down the wrath of the Foreign Powers upon the rulers and by this means help them to further their own plans.

But there is one thing in which all these parties are a unit, and that is, in the sense of outrage which they feel at the unjust, unfair treatment they have suffered at the hands of other nations both at home and abroad. Western powers have ever acted on the principle that the Chinese in their own country had no rights which they were bound to respect, and he who was strong enough might take what he pleased. These injuries, an awakened people most deeply feel; and I believe the time is coming when these wrongs will be righted. And we in America have dealt with the Chinese in a manner we dare not attempt against any other foreigners. Our enacting and carrying out of the Exclusion Law makes the blood of every self-respecting Chinese to boil. It is a crime in our country to be a Chinaman. He is hunted and watched and shadowed like any criminal, lest it be found, perchance, that he has no right here according to our Registration as well as Exclusion Law. To meet this discrimination against the Chinese, they have found a weapon with which to strike back at us by excluding American goods from their country. This is a weapon of offense and defense in the commercial world which the Chinese know well how to use. By this weapon they are striking until it hurts. Mr. Schwerin of the Pacific Mail SS. Company, says as to its effectiveness, "The American trade with China is practically gone."

The Chinese do not ask a repeal of the law against laborers as such, but in righteous indignation they do demand that after defining who these "laborers" are, all others upon coming to this country shall be treated precisely as the same classes of other nations are treated. Surely this is reasonable and fair, and we who have always showed ourselves to be a fair-minded people will not rest until this is done.

Instead of following a policy that is trampling under foot China's self-respect, as well as those rights in which as a people we have always gloried, let us treat the Chinese with justice and respect. This we may hope will allay their resentment and secure the gratitude and friendship of a people whom God has kept intact so long for a grand destiny in the years to come. In this way too we may hope to help win them to the knowledge of the Gospel of the Son of God.

One of the significant evidences of the progressive spirit of Japan is the development of Young Men's Christian Associations. The work was started about twenty years ago, and has grown ever since. It is divided into two parts—nine city associations in some of the largest cities of Japan, and fifty-six student associations in Government and other colleges and universities. The pastors of different churches find it difficult to get the non-Christians to their services, so the conversion of these students depends very largely on the Christian students in the colleges. The Student Young Men's Christian Union of Japan joined the World's Student Christian Federation some years ago, and Rev. K. Ibuka, the president of a large Christian college, is now vice-chairman of the world-wide Student Christian organization. Moreover, it has been decided to hold the next Student Federation Conference in Japan in 1907. It will be the first international conference ever held in that country.

"A MOTHER'S YEAR."

A Book Review.

This is a beautiful volume of 215 pages which ought to have wide circulation. In it have been gathered together choice gems of thought in poetry and prose which the author hopes will be of inspiration and cheer to mothers day by day in the home. There is something for each day in the year. A more appropriate gift for a young mother it would not be easy to find. One mother is quoted as saying: "Once I wanted to let my light shine, but that is very long ago. Now I want to hide it behind the drawn curtains of my home, whatever light there is, just enough to see to read the faces of my loved ones. My hands are too tired to hold a torch on high, but they can light a candle in a nursery. I think all my hopes and ambitions are to be realized in the boy." Here is another thought: "God could not be everywhere and so he made mothers." And another: "The instruction received at the mother's knee and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never effaced entirely from the soul." From a poem by Mary Riley Smith there is this:

"The grandmother lifted her darling,
And patted his head on her breast,
And sang in a tremulous treble,
Till all Bobby's woes were at rest.
And so the wee whip, bright and yellow,
Was laid on the mantel again,—
And that is the way that the grandmas
Spoil nine little boys out of ten."

From Kate Douglas Wiggin comes the following: "My little nephew was prowling about my sitting room during the absence of his nurse. I was busy writing, and when he took up a delicate pearl opera-glass, I stopped his investigations with the time-honored, 'No, no, dear, that's for grown-up people.' Hasn't it got any little boy end?' was asked wistfully. That little-boy end is sometimes just what we fail to give, even when we think we are straining every nerve to surround the child with pleasures." From Frank L. Stanton there is the stanza:

"Perhaps there are tenderer, sweeter things
Somewhere in this sun-bright land,
But I thank the Lord for his blessings,
And the clasp of a little hand."

Theodore Roosevelt is quoted as follows: "Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that while it is essential to be loving and tender, it is no less essential to be wise and firm. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties."

In this volume we find this from the pen of George Eliot:

"Two faces o'er a cradle bent;
Two hands above the head were locked,
These pressed each other while they rocked,
These watched a life that love had sent,
O solemn hour!
O hidden power!

Among the words from Patterson Du Bois are these: "'I will conquer that child, no matter what it may cost him!' boasts the misguided parent. But suppose the parent should say, 'I will help that child to conquer himself, no matter what it may cost me!'"

Among the selections from Eugene Field we note:

"Now he laughs a little,
And laughs,—come quick and see
My baby brother's dimples,
As cunning as can be.

"The angels love our baby,
He is so very fair;
And so they came and kissed him
And left the dimples there."

The following from Hannah Whitall Smith is well worth quoting:

"In Sparta, when a boy committed a crime, his father was punished. And today, if strict justice were done, there would be thousands of parents exchanging places with their children in reformatories or jails; or, to come closer home, it is probably the mother or the nurse who many a time ought to be standing in the corner instead of the child."

Worthy a place along with this are the words of J. R. Miller: "It is impossible to estimate too highly the value and helpfulness of a true home of love. Home is a shelter. Young lives nest there and find warmth and protection." Princess Alice of Hesse says herein: "I always think that in the end children educate the parents." And Andrew Murray says: "How often parents can trace in the sins and evil tempers of their children their own shortcomings and transgressions. How the remembrance that their children have inherited their evil natures from themselves ought to humble them, make them so very patient and gentle as well as very earnest and wise." Plato is quoted as having said: "The best way of training the young is to train yourself at the same time; not to admonish them, but to be always carrying out your own principles in practice."

We close our quotations from this welcome volume with the following:

"A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

"No little forms, no buds to grow,
And make the admiring heart surrender,
No little hands on breast and brow
To keep the thrilling love-chords tender."

"A Mother's Year" is published by the Fleming H. Revell Co. of New York. It may be had for $1.25 net.

The compiler of the book, Helen Russ Stough, says: "In all the ways men have to go, no path reaches a higher goal, or goes by a more beautiful way, than the mother's. It is because I have known the way, the little hindering obstacles, and as well the beauty and divinity of the mission, that I have gathered together these bits of inspiration and cheer for each day. May they keep us in remembrance. I know how small a cloud can hide the beautiful vision. And we must not lose the vision,—our wonderful partnership with God."

BOOK NOTICES.

"With Tommy Tompkins in Korea." By L. H. Underwood, M. D. The boy, around whom centers this interesting story of Korean life and customs, was born into a missionary home in that country. His

mother tells herein how he grew from babyhood to boyhood in Korean surroundings, and succeeds in giving both instruction and entertainment to the reader. [F. H. Revell Co., New York, $1.25 net.]

"The Great Promises of the Bible." By Louis Albert Banks. Dr. Banks is one of the most interesting and successful of preachers. The sermons in this volume were given in the pulpit of Grace Methodist Episcopal Church of New York City. This is the fourth volume sent forth by him during the last few years. Others were: The Great Sinners of the Bible, The Great Saints of the Bible, and The Great Portraits of the Bible. All have had hearty welcome. [Eaton & Mains, New York, $1.50.]

"The New West Education Commission." By Rev. Lyman Hood, Ph. D. In this volume of 150 pages Dr. Hood has given in brief the history of one of the Congregational organizations which did a grand work in certain parts of the West between 1880 and 1893. "The New West Education was an answer to a call from God." The work has been merged now into that of the Education Society, but the organization has, through what it accomplished, entered into history; and many will be glad to have in book form a sketch of it. Mormonism brought this organization into existence, and it planted soon great influences for good in Utah and adjacent territory. [The H. & W. B. Drew Co., Jacksonville, Florida.]

"With the Sorrowing." By F. W. Palmer. This is a handbook of suggestions for the use of pastors, missionaries and other visitors in the homes of sorrow. It is made up of selections from the Scriptures, under appropriate headings, and contains also forty-five selected poems of consolation and comfort. There is given also a burial service—the one used by the Protestant Episcopal Church. There are also prayers for the bereaved. The author well says in the introduction: "The hour and place of trouble is where the love and activity of the professed Christian should be beyond doubt. Lodges and fraternities put churches to shame in this. Perhaps you have been at funerals where there would be present fifty lodge comrades and less than ten church comrades. Nothing in pastoral work counts for more than fostering warm-hearted comradeship among believers. It is your church to neighborliness in times of affliction." [F. H. Revell Co., New York; pages 160, 75 cents net.]

"The Garden of Nuts." By W. Robertson Nicoll. Dr. Nicoll is widely known as editor of The Expositor, the Expositor's Bible, and the British Weekly. This volume, composed of lectures, sermons and expositions by him, begins with an essay on Christian Mysticism, and is as to its other parts and articles "a mystical exposition." Among the helpful and comforting articles are the one on "I Thought," and the one on "They Came Unto the Iron Gate." The selection on our cover page this week is from the former. "The Prophecy of the Bruisings" elaborates the truth that it is enough for the disciple to be as his Master, and the servant as his Lord. "The more Christ-like the cause, the harder may it be." "But the victory is sure because the leader is Christ." As to the triumph of righteousness it is said: "The time and the manner we must leave with him; but he asks us to throw ourselves into the conflict, and he promises us the interpretation of reverse and delay in the world where burdens are unbound and wounds healed and mortality swallowed up of life. [A. C. Armstrong & Son, New York.]

"Kindergarten Bible Stories." By Laura E. Cragin. A valuable book for those who have the training of the little folks in home or Sunday-school! The stories are Old Testament stories, and an appropriate sub-title for the book is "The Old Testament Adapted for Little Children." The author quotes some one as saying of Eugene Field that he climbed to God on children's love, and states that the Old Testament had never seemed so beautiful or so replete with meaning as it has since she studied it with reference to teaching it to children. Each story in this book has been given to her own Sunday-school kindergarten. In regard to the Old Testament stories she says: "Some educators are of opinion that they are better adapted to the needs and understanding of older children than those of kindergarten age. But surely one cannot learn too young to love and delight in these Bible heroes. The stories need not be falsely told nor given as half-truths, though many incidents may be omitted." To bring before the children the wonders of God's creation, to awaken their ideals through the great heroic characters, to show to them too, their own weakness through the failure of others has been her desire and aim. [F. H. Revell Co., New York; pages 268, $1.25.]

"Spiritual Sanity." By Samuel H. Virgin, D. D., LL. D. This volume gets its title from the first sermon in a list of nineteen thus gathered together. Other subjects are: Spiritual Conference, Spiritual Intuitions, The Personal Friendship of Christ, The Brotherhood of Man, The Present Profit of Goodness, The Finality and Blessedness of the Spiritual Life. We quote a few words from the sermon on this last subject, the text for which is "We shall be like him." "If we look forward, we think this life will be too short for the completion of all our plans; if we look back, we know that our thought has been realized. Few are the days at best, and though progress is the law of spiritual life, yet at the margin of this world we are not what we want to be. There are still experiences which we have not reached; we are sure that we have not traversed the whole domain of spiritual being. We are not yet satisfied with our spiritual attainments. Though we are permitted to see royal exhibits of Christ likeness in some, though the transparency of some lives reveals the working of the true Christ spirit within, yet is there room for larger growth, for more perfect symmetry. The holiest with all their growth use words of bitter condemnation, and still reach up into the possibilities of nobler being. We are assured that the end of spiritual growth is not attained in this world, that all that is here attained is but preparatory for more blissful advancement when freed from the limitations of the flesh." [American Tract Society, New York, $1.00.]

When we think of the world-wide organization of the Salvation Army as we know it, a reminder that the name was first written and spoken just before Christmas, 1877, comes almost with a shock of surprise. The Life Story of General Booth, by T. F. G. Coates, affords a vivid illustration of the enormous power which one man may exercise, if only he be dominated by a great purpose for the good of others. The volume is a contribution of high value to the consideration of the problems presented by the relatio[n] —or, as some may prefer to put it, the difficulty of establishing relations —between the Church of Christ and "the submerged tenth."

Church News.

California.

San Francisco, Bethany.—At a meeting last week an appropriation of $2,000 was voted for improvements on the church building.

San Francisco, Mariners.—A prayer-meeting at which special prayer is made for the upbuilding of the kingdom of Christ in San Francisco is held on alternate Fridays. The next meeting will be on Friday, April the 6th.

Oakland, Plymouth.—Last Sunday $740 was raised, being the amount needed to enable the church to secure the aid voted by the Church Building Society. The current expenses of the church have been increased to the amount of $240 and the same provided for.

Oroville.—Rev. W. J. Speers preached on home missions Sunday, March 25th. There was a good-sized audience, both morning and evening in spite of the inclement weather and his fine, stirring address pleased all who heard him and brought a ready response in coin and pledges, so that the Oroville church will be enabled to give $100 to Home Missions this year.

Garvanza.—A church building costing about $4,000 was opened for service at Garvanza on Sunday, March 18th. The Rev. Dr. D. D. Hill, the pastor, spoke on the text, "This is none other but the house of God and this is the gate of heaven." The Rev. W. A. Lamb spoke on the words "He went about doing good." Many Pasadena people showed their interest in the work and gave encouragement thereto by being in attendance at the services.

Pacific Grove, Mayflower.—March 11th was home missionary Sunday. Rev. J. H. Goodell, pastor, preached an able sermon from Acts xvi:9, "Come over into Macedonia and help us." The sermon was a strong and convincing presentation of the work and needs of our State Home Missionary Society. At the close of the service a special collection for home missions was taken and the generous sum of $170 was received, the Sunday-school giving $25 and the Senior Christian Endeavor Society $15.

Pasadena, First.—The past week cottage prayer-meetings have been held among our congregation preparatory to the union evangelical services for the three weeks preceding Easter. Last Sunday being the first anniversary of the dedication of the church, a special offering was made which more than cleared off the floating indebtedness. But our joy has been suddenly clouded, as at this writing our beloved assistant pastor, Rev. Otto Anderson, is at the hospital hovering between life and death, having undergone a very severe surgical operation.

San Lorenzo, Union Church.—The pastor of the church, N. C. Ganse, preached a missionary sermon last Sunday and received subscriptions for the American Board to the amount of $20. The Y. P. S. C. E. have recently pledged $25 for the Seamen's Rest work of Oakland and $5 for the state convention, to be held at Berkeley The Junior C. E. carried off the banner from the county convention last Saturday for giving more than any other society in the county to missions, the amount being $75. Their brass band is making progress under a competent instructor.

Nevada.

Reno.—At the last communion service nine persons were received into membership on confession and four by letter.

Notes and Personals.

The membership of the church at Martinez has doubled since the Rev. C. H. Stevens took charge three years ago.

Superintendent Harrison reports encouragement in the work at Crockett. The reopening of the sugar refinery has given new life to the town.

The Congregational Club of San Francisco and vicinity will hold its next meeting in the parlors of the First Congregational Church of Berkeley on Monday evening, April 2. The address will be by President Tucker of Dartmouth.

Mr. A. I. Gammon, the statistical secretary for the Southern California Association, writes us that he made a mistake last week in giving the figures for the additions to church membership. They should be: Received on confession, 887; by letter, 1,080. Total, 1,967.

Rev. Geo. H. DeKay is locatel now at 2124 Blake Street, Berkeley. He will give considerable attention to the temperance work, and is desirous of making engagements for Sunday or other services with any churches. He is chairman of our State Association Temperance Committee and has had large experience work. His endorsements are of the highest kind and his addresses are well worth hearing.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity a paper will be read by the Rev. Miles Fisher on "The Biblical View of the Atonement." It is expected that the meeting on Monday, April 2 will be held in Mill Valley, the Rev. Dr. and Mrs. George C. Adams having extended the hospitality of their Mill Valley cottage on that date. All the ministers, and their wives, are invited for that day. There will be a basket lunch.

Noonday meetings for business women will be held in Masonic Temple, corner of Montgomery and Post streets from April 2d to the 14th, inclusive, Sunday excepted. They will be from 12:15 to 12:45 p. m. All are cordially invited to attend. The speakers will be as follows in the order given, beginning on Monday, April 2: Rev. David Evans, Rev. W. K. Guthrie, Rev. Geo. C. Adams, Rev. E. L Walz, Mrs. M. B. Goodwin, Rev. Geo. White, Rev. A. C. Bane, Deaconess Drant, Bishop Wm. F. Nichols, Rev. Frank Stone, Rev. D. O. Kelley, Rev. F. M. N. Bugbee.

A few weeks ago the Rev. Dr. Meserve, pastor of Plymouth Church, San Francisco, announced that the Sunday until Easter so as to give opportunity for any persons wishing to unite with the church to appear before the committee. Several Sundays passed and no one appeared, but last Sunday there were twelve. Would it not be well for our churches generally to give more frequent

opportunity for people to present themselves for church membership? The door to the Christian life is always open. Ought not the door to church membership be open more frequently than once in two or three months? If the door to membership is not always open surely the approaches to it should be.

The annual report of Rev. E. J. Singer, superintendent of the Congregational Sunday-school and Publishing Society for Northern California and Nevada shows that thirty schools were organized during the year ending February 15th. The money received from the field amounted to $1,269.53. Of this amount $1,021.64 came from Children's Day contributions. The amount expended for salaries, traveling expenses, etc., was $2,534.57. Mr. Singer states, as he looks over the enlarging field that this is a day of opportunity for the church, and that a much larger work than heretofore is demanded. The Rev. J. A. Benton has been assisting in this work for several months. During the year several Sunday-schools have been turned over to other denominations, churches having been organized in those places by those denominations. This has been the case at Ocean Side, San Francisco, at Russell in Alameda county, and at Hazen, Nevada. No Congregational churches have grown out of Sunday-schools in Northern California for several years.

A friend calls our attention to a book entitled "The Christian Philosophy of Life," which has been helpful to him and others, and asks mention of it. The book is made up of sermons preached in the Dartmouth College Church by Samuel Penniman Leeds, and the introduction is by President Tucker, who states that the writer of the sermons enjoys the distinction of having completed an active pastorate of forty years in a college church, and that he does not know a living minister upon whom the like distinction rests. Limiting himself to the title "The Christian Philosophy of Life," Dr. Leeds selected for publication sermons largely ethical. But he says: "Yet I have aimed always to keep within sight of Olivet, and from that Calvary itself is not far away." Among the subjects of the sermons are: Gifts are for Service; Men Have What They Live For; The Transient and the Eternal; The Bread Found Again; Clouds and Rain. Here is a thought from one: "What men will be in middle life is almost surely foreshadowed by what they are at the age of twenty-one." We can say of this book as we have said of many others, "Would that there were more such books in the homes of our people. They make for that which is best in life."

BAY ASSOCIATION.

The annual meeting of the Bay Association was held Tuesday, March 13th, with the North Berkeley Church. It was the first time in its history this church had entertained the Association and it was a revelation to not a few who were present to see this immense and rapidly growing section tributary to it. Indeed no church in the Association has a more promising opportunity for rapid growth in numbers and in far-reaching influence. The church too is awake and is meeting its opportunity with courage and consecration under the efficient leadership of its pastor.

The afternoon program consisted of three particularly choice papers upon "The Truths that Abide," viz., "The Eternal Christ," "The Eternal Spirit," "The Eternal Life."

The rare paper by Prof. Buckham, upon "The Eternal Christ" which deserved the most thoughtful attention of all, was continually interrupted by late comers, who seemed all unaware of the disturbance they were creating. Would it not be well for the people who believe in the Gospel of mutual helpfulness to practice their faith on such occasions, and either remain outside during the reading of a paper or take their places quietly and promptly without discussing the weather and other important topics of the day, before settling themselves to listen to the truth that belong to the ages? Not often at an Association meeting is a more important line of thought presented for our consideration than in this paper. "The Eternal Christ becoming the historic Christ that is Christianity." "The Eternal Christ who dwells forever in the human heart speaks openly and clearly in Jesus."

The churches on this side of the Bay are always glad to hear Mr. Rader and hope his retirement from the Third Church will not mean his withdrawal from the fellowship of our churches. We are grateful to him for the broad survey both of Scripture and Experience in leading us to think of "The Eternal Spirit." The last paper by Mrs. Kofoid upon "The Eternal Life" gained a peculiar charm because running through it was the narrative of one whose faith in the Eternal had suffered a partial eclipse but who along the paths of modern science and of Christian experiences regained an inspiring and comforting faith in "The Eternal Life."

The thought of the afternoon was an excellent preparation for the Communion service which was held while we were seated about the dinner tables.

The evening program was devoted to a discussion of the Tri-Church Council at Dayton, Ohio, by Mr. Ferrier and Prof. Nash, who were present as delegates and by Bishop Bell of the United Brethren Church. The three interests which required the most careful consideration were the confession of faith, the consolidation of property interests, and the adjustment of polity. Upon the first matter there was the most hearty unanimity in a confession of faith prepared by Pres. Mackenzie of Hartford. Upon the second matter the conclusion was reached that there was no insuperable obstacle to consolidation and the discussion of the third matter revealed a closer affinity between the denominations than had been supposed. The impression seems to prevail among those who know most about it that the consolidation of the three denominations will be perfected in a few years. The discussion closed with a strong and stirring address by Bishop Bell.

R. C. B.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

The Annual Meeting of the Southern California Woman's Home Missionary Union will be held in Pilgrim Church, Pomona, on Friday, April 6th. It is hoped that each Auxiliary will send its full number of delegates to this meeting. A cordial welcome from the Pomona friends and a good program is assured.

The evening meeting on Thursday, the 5th, will be in charge of Pomona College. Names of delegates should be sent to Mrs. H. M. Jones, North Gordon St., Pomona.

Mrs. George Robertson, President.

The Empress of Russia has a handkerchief which it took seven years to make. It cost her $5,000.

A CHRISTIAN ENDEAVOR CHURCH.

The Highland Congregational Church of Portland, Oregon, of which the Rev. Arden M. Rockwood is pastor, is known as "Christian Endeavor Church, Number Twenty-Seven." The Congregational Christian Endeavorers of the United States assisted to the amount of $500 in the building of the new house of worship.

We give herewith a picture of the building and quote as follows from a letter written recently by the pastor to the Rev. H. H. Wikoff, the Pacific coast secretary of the Church Building Society:

"As the first pastor of Highland Church, I am glad to bear testimony to the wisdom of this Christian Endeavor investment. In the twenty-two months of my service, fifty have been added to the church membership. The Sunday-school has increased to about 300 members, including the cradle roll, with an attendance at the main school passing the 200 mark on six of the nine Sundays thus far in 1906. Our Christian

Endeavor Society, organized last fall, has a membership of 30, and is in a flourishing condition. There are about 70 in the Junior Society.

"This young church now raises 66 per cent of its home expenses, and with fair success will in a few years come to self-support. Its benevolences in 1905 were about $40.00.

"At a recent meeting of our Endeavor Society $5.00 —the first gift for benevolent purposes—were pledged to help cheer some other community not so favorably circumstanced as we now are. Would that every society in the Pacific District would co-operate!"

Other Christian Endeavor churches on the Pacific coast are at Lemon Grove, Loleta, Alton and Field's Landing, California; Granite Falls, Patoha and Forks, Washington, and Valdez, Alaska. These churches have been aided by the societies with amounts varying from $200 to $500.

This is a most excellent work for our Christian Endeavor societies to be engaged in; and it is to be hoped that there will be a large increase in the number of churches so aided.

TO FRIENDS AND HELPERS OF OUR MISSION AMONG CHINESE AND JAPANESE.

I have had the misfortune to lose, by an accident, the only list of those to whom my quarterly letters have been sent. I have no sufficient means for putting the list in available condition again. Will those who have been accustomed to receive these letters and any others who would like to get and to read them, send me a postal containing name and post office address? To all such they will be gladly sent free of cost.

March 17, 1906. Wm. C. Pond.
Redwood City Cal., R. F. D. No. 2.

A WORD FOR THE DRUGGISTS.

Editor of the Pacific:

It is the fashion just now to accuse druggists of all sorts of moral delinquencies, but is it not a little odd to see The Pacific taxing the president of its own board of directors with conducting his business in violation of municipal law? In your issue of March 8th, a writer in "The Paragraph Club" says:

"It may be a matter of common knowledge that every drug store in town is violating the ordinance against liquor selling."

While this sentence does not state specifically that "every druggist in town" is habitually violating the law, yet it will be so understood by almost every reader. If the statement is true, I do not object to its being published. But it is not true! Furthermore, I do not believe that any considerable proportion of the 220 druggists of this city ever violate "the ordinance" to which this anonymous writer refers, and I think I am in as good a position to know as he is. I have been in business as a retail druggist here very nearly forty years, and know personally most of those now engaged in the same business, and declare your writers' statement to be a slander on a class of men, who, as a body, more frequently forego the opportunity to make money when they believe that the transaction would be injurious to the physical well-being of their customers than any other class engaged in trade.

Exaggerated statements do not promote the cause of truth. The druggists of San Francisco are not a class of law-breakers. We have a few black sheep in our ranks, but not in "every drug-store in town."

W. M. Searby, A Druggist,
President of the Publishing Company of The Pacific.

The Pacific makes place for this defense of San Francisco druggists, though we believe that the article from which quotation has been made will not be interpreted as Mr. Searby fears it may be. The objectionable words in full and in their connection were: "It may be a matter of common knowledge that every drug store in town is violating the ordinance against liquor selling. Yet, evidence that will satisfy a court of justice can hardly be obtained without descending to the level of the law-breaker—even then, with great difficulty. And when our case is at last in court, juries no longer face the question, Is the man guilty? But in the spectacular contest between prosecution and defense, Did the prosecution omit any of the technical steps or let slip any technical rule of the game?"

The whole article was on "The Law's Delays." And it was said: "In our desire to protect the innocent we have made it abnormally hard to convict and punish the guilty." There was reference to the Collins case, and those of other scoundrels dodging about among the technicalities of legal procedure for months.

The article was not written by a resident of San Francisco. And it should be noted that the case was only a suppositional one. The word "may" was used and not the word "is." The writer did not say that it is a matter of common knowledge that every drug store in town is violating the ordinance against liquor selling.

But we have here an illustration of the fact that it

is necessary to be very guarded in our expressions when writing for the press. The present writer has stopped the printing-press and changed or taken out entirely articles which have impressed him very differently after he had seen them in print. And this, after they had been read in the proof with great deliberation.—Editor.

Among the Churches.

REV. HERBERT N. BEVIER.

April 8.

Topic: Our Pledge and how to keep it. Matt. xxviii:20, Ecc. v:1-7, Ps. li:6.

At a meeting held a few weeks ago in the social hall of the Mariners Church there was the usual program of music, recitations and other entertainment for the sailors sojourning between voyages in our harbor. There was a goodly company of them, mostly young men, although among them could be seen a number of weather-scarred salts who had spent a long life at sea. Dividing the exercises there was a gospel address and at the close, Pastor Rowell was called out to give the lads a temperance talk. When he finished he turned to the piano on which rested a copious leaved blank book which looked like a volume of accounts, and opening it, turned again to the rows of sailors and in a few earnest words asked those who had never done so to sign their names in it. He explained that it was a Pledge book and that writing their signatures in it would help them to lead a sober life. A large number responded to the appeal and a goodly list of names was added to the long honor roll that had been growing in the same manner for years. Probably many who sign this pledge from month to month are never seen again in port. Possibly there are some who sign never meaning to keep it, but do so as a sort of requital for the entertainment received, perhaps some intend well, but break down in performance in after years, yet, experience has shown, that a large per cent of those who sign, honor the pledge, and become sober, clean men.

The appropriateness of the illustration lies in this. There was another pledged band in that social hall that night. Fully one-half of the one hundred and fifty present were Christian Endeavorers. Members of the Floating committee of Golden Gate Union; representatives from the entertaining societies and others. These had not, probably the most of them, at least, taken long voyages, ever, on the briny deep. Not many of them even had sailed out in the launch to evangelize a ship, but they were all sailors on the sea of life, and they too had taken a pledge. Of these not all probably would testify to entire loyalty to their obligation. Yet, it is doubtful whether there was one there that night sorry for having taken it. And probably not one but would confess to being helped by it.

There are those who object to the Christian Endeavor Pledge as there are those who do to a Temperance pledge, but it is the opinion of those who have watched the growth of the superb movement from a mere seed until it has become a vast tree overspreading the earth, that the strength of the organic power of it lies in precisely this pledge.

Mr. Robert E. Speer speaking of the success of the Young Men's Christian Association movement in a missionary address before the New England Evangelistic Association in Tremont Temple, Boston, recently, attributed it to the firmness of its evangelical spirit. The Association could not have stood up under the load of its social and physical work had it not been for its earnest faith in the gospel. The famous Portland basis is as much a pledge for the Y. M. C. A. as the one now under consideration is for the Y. P. S. C. E. Both are magazines of spiritual power. Both have dynamic efficiency and neither would endure except for such.

The pledge is not alone a dynamic, it is when taken an appeal to honor and as such winds a winsome and efficacious bond upon the conscience. It is more—it is support to halting loyalty. What I have promised and subscribed to I must keep! It has the force of a signed note. How keep it? First and fundamentally by faith. What men believe in they are usually loyal to, and, conversely, no one will keep a trust that he is not convinced is a worthy one. It is with the pledge, as with the principles that underlie it, that it may do its office work we must exalt it in the visions of the mind. There is certainly power in it if it is only given a welcome. It will make a loyal Christian disciple out of any one who will cherish and conform to it.

Then we have to keep it by works also, but works conditioned upon faith, not mechanically, not listlessly, not without trust in its value and potency, but keep it. Endeavor after doing Christ's will. Strive to systematically read God's word. Lead a life in which daily prayer is as much a rule as daily eating. And then faithfully use tongue, hands and feet in Christ's service; in the church and out of it, in the meetings and out of them, in our homes and at our places of business and elsewhere. In other words we keep the pledge when we earnestly try to in faith and dependence upon Jesus Christ. There is an imperfect, apparently faulty keeping of it that may be a real and precious faithfulness because of the sound intention back of it, while on the other hand there may be a purely functional observance which is disloyal to the core. There is a letter loyalty which is not to be thought of for a moment with that keeping of it in the spirit which is a sweet savor unto God. One may be blind as Bartimeus and yet commune with God's word more truly than a four-eyed Pharisaic dissembler, who reads to doubt or reads to scorn. One may be so timid as to fear to utter a syllable in public and yet in the breathed sigh or falling tear pray worthier than many who may speak much. In loyalty to the pledge as with every other kind, the spirit is more vital than the letter, though, blessed are they that keep both.

The British empire census shows that the empire consists of an approximate area of 11,908,378 square miles, or more than one fifth of the entire land area of the world. The population is about 400,000,000, of whom 54,000,000 are whites. The population roughly is distributed as follows: Asia, 300,000,000; Africa, 43,000,000; Europe, 42,000,000; America, 7,500,000; Australasia, 5,000,000. The most populous city after London is Calcutta. The relative power of the British empire in the affairs of the world is much greater even than its vast empire and population would indicate. This is due chiefly to its world-wide commerce and to its immense navy created to protect that commerce.

CLEANING SAN FRANCISCO.

[From the California Christian Advocate.]

San Francisco was recently thrown upon its beam end by the District Attorney's raiding a gambling den, placing under arrest the whole company of "gentlemen" found there to the number of over a half-hundred. This was a hot surprise. The surprise has turned into indignation. One of the police commissioners, a fiery Irishman by name and by nature, says: "I resent the action of the District Attorney in usurping the functions of the Police Department. If the knowledge came to him that the law was being violated, he should have come to us and presented his evidence. I resent his taking the Police Department out of our hands." It would be impossible for the District Attorney to usurp the function of the San Francisco Police Department for the simple reason that it has been paralyzed for years. It could not so much as lift its finger in any matter whatever. It is practically dead, morally dead. It draws its breath and its pay about once a month. Mr. O'Grady has forgotten that this same Police Department, a few weeks ago, opened three thousand slot machines in the San Francisco saloons, repealing a rule that had been in force for several years. To an outsider, it looks and sounds like Mr. O'Grady is making a plea for the gambler's under a pretense of injured dignity. The District Attorney has a big contract on his hands. St. Patrick drove all the snakes out of Ireland. Hercules cleansed the stables of Augias, Perseus struck off the head of Medusa, Theseus exterminated the robbers that infested Greece, but we have yet to find the hero who will clean up the saloons and gambling dens of San Francisco. One of the highest compliments that could be paid the District Attorney is to have the San Francisco government against him. The fact that the Police Department is against him has inspired confidence in the purpose of Mr. Langdon. If the saloons and brothel keepers generally shall attack him, his real purpose will be understood. It has been so long since any one was arrested for gambling outside of Chinatown that rascaldom could not suppress a smile when the District Attorney made his notorious raid. Heretofore all moral reform has been directed against Chinatown. That old joke got so threadbare that it could not be played off on the long-suffering people any longer. If Mr. Langdon means anything beyond a mere stage play for the purpose of humbugging the public, he will find the solid moral sentiment of the entire community heartily with him. The public has been so often lined up and led to the slaughter pen that he must not be discouraged if the citizens fall in rather slowly. Generally, the politicians have been able to divert all these waves of public indignation from the real offenders and direct them against the celestials. This has been the history of all moral reforms in San Francisco for nearly twenty years. Whether the District Attorney's reform will be sent against Chinatown remains yet to be seen. We regret to see strong symptoms. Dominoes and peigow are forming new storm centers about which the reformers are gathering.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The working population of Glasgow spends annually in drink, on an average, $16,707,250, which is three times as much as it pays for rent.

The next World's Sunday School Convention will be held in Rome, Italy, May 20-23, 1907. The committee desires to charter the Grosser Kerfurst which carried so many safely to the convention at Jerusalem.

Governor Hanly, of Indiana, estimates that it cost the state of Indiana last year $100,000 simply to pay the turnkey and to supply the board of men in the county jails under the charge of intoxication.

The Montreal Y. M. C. A. has been, and still is, an efficient training school for Christian workers. It has within the past fifty years sent out forty pastors, missionaries, and association secretaries. Of these one is in the Punjab, another in Bengal, a third in the Madras Presidency, a fourth travels among the cities of India, a fifth among the universities of India, a sixth is at Tientsin in China, and a seventh in Japan.

It is said that Mr. Alexander's revival songs are now as popular in England as Mr. Sankey's were a generation ago. The "Glory" song—an especial favorite—has appeared in print about 17,000,000 times in three years. The London dailies even publish the words and music.

The historical American flag, which was draped about the box of Abraham Lincoln in Ford's Theater, the night that the President was shot by J. Wilkes Booth, will soon be restored to the care of the government. It is now on exhibition in a Lincoln museum in Washington, which is conducted as a private enterprise. Until a few years ago this flag was displayed in the Treasury Department and was daily inspected by sightseers, to whom was pointed out the jagged rent in the emblem where Booth's spur was caught as the assassin jumped from the President's box to the stage, at the same time breaking his leg. Secretary Gage was induced to lend this valuable relic to the proprietor of the Lincoln Museum. The other day the museum and all its contents were announced to be for sale. Word of this was brought to the Treasury Department and steps will be taken to have the flag recalled.

More than half of the men who sit on the benches of the new House of Commons are strangers to its customs and traditions. Indeed, so sweeping has been the change in the personnel that one of the London dailies refers to the election as "the revolution of 1906." Perhaps the most significant and noteworthy fact connected with the New House is the tremendous increase in the number of Labor members. With John Burns in the ministry, and more than fifty members under the leadership of James Keir Hardie, in the Commons, labor, in the words of the Clarion, the organ of English labor interests, is no longer "on the doorstep." "Labor is inside, and something will happen." To the fifty-odd representatives of the British workingman Mr. Robert Blatchford, editor of the Clarion, offers a parliamentary programme, which he declares has been already subscribed to by the members individually, and which embodies what has been known on the Continent for years as "Constitutional Socialism." It is in part as follows: The removal of taxation from articles used by the workers, such as tea and tobacco, and increase of taxation on large incomes and on land. The compulsory sale of land for the purpose of municipal houses, works, farms, and gardens. The nationalization of railways and mines. Taxation to extinction of all mineral royalties. Vastly improved education for the working classes. Old age pensions. The adoption of the initiative and referendum. Universal adult suffrage. The eight-hour day and standard rates of wages in all government and municipal works. The establishment of a department of agriculture. State insurance of life. The nationalization of all banks.

Our Boys and Girls.

MA'S PHYSICAL CULTURE.

Sis takes calisthenics,
Injun clubs an' such,
Reaches f'r her toes ten times
'N' each time makes 'em touch;
Raises up her arms an'
Sweeps 'em all around,
Kicks her heels three times 'thout
Ever touchin' th' ground.

Ma takes physical culture
In th' washin' tub—
Gets th' clo'es an' soaks 'em down
'N' 'en begins to rub;
Makes ten thousand motions
Up an' down 'at way—
She gets lots o' exercise
In a workin' day!

Sis goes t' th' gym an'
Travels on th' rings,
'N' 'en she takes a big, deep breath,
'N' 'en she yells an sings—
Says it's good f'r weakness
In th'lungs, an', say!
Tennis is her hardest work—
Ought t' see her play!

Ma she washes dishes,
'N' 'en she sweeps th' floor,
'N' 'en she scrubs th' marble steps
Clear up t' th' door;
'N' 'en she chops th' kindlin'
When her work is through—
Has t' do it, 'cause pa, he's
Calisthenic, too!

Both take physical culture,
But I tell you this;
They's lots o'dif'unce 'ween th' kind
My ma takes an' Sis!

—Selected.

HOW THE BEARS ATE THE SQUASH PIES.

It appeared large, round and golden in the November twilight. * * *

What! the moon?

Dear young people, who was talking about the moon? I referred to a squash pie. Can't one tell a story in one's own way?

It was in one sense a pie of a thousand—that is, for excellence. Numerically, it was one of six baked one afternoon of the day before Thanksgiving by Mrs. Samuel Parmenter, who lived in a township in northern Maine, surrounded by pine woods and by the society of Mr. Parmenter and the three children. These were Jack, who was twelve years old; Benny and Bobby, the twins, who were six years of age; and dear little two-year-old Luella Adeline Amelia.

* * * *

Jack and Benny and Bobby and Luly had watched their mother make that noble squash pie and its fellows. They had hindered her—they called it helping her—while she made the pastry. She had pared and sliced and boiled the squash, and Jack helped her sift it, and Bobby stirred in the milk while she beat the eggs, and Benny suggested an extra spoonful of sugar to each pie, and Luly in her high chair by the table, looked on, laughing with pleasure—which was perhaps the best help of all. By twilight the pies were baked and set away in the little pantry to cool. When Mr. Parmenter came home from the woods with his axe over his shoulder, everybody told him, from Luly up to "mother," that the pies looked remarkably good.

* * * *

The kitchen was small and the fire in the oven had been hot; therefore the little pantry which opened from the kitchen needed a current of fresh air, and Mrs. Parmenter sent Benny to raise the window, and keep it open by sticking a nail into the woodwork of its frame. When the family went upstairs to their bedrooms under the roof the window was forgotten.

The twins were soon asleep but Jack lay awake, for the golden orb of the November night—the moon I mean this time, not the squash pie—cast a beam of light across his pillow.

"Hope I shan't be moonstruck," he thought to himself. Then he heard a noise out-of doors on the turf, something like the heavy steps of a stout person walking with clumsy rubber boots. Jack was out of bed in a minute and at the little gable window. Putting forth his head he could see a large black figure that resembled a fat man in a fur coat, peeping in at the window of the pantry, which was directly beneath the window where Jack was watching. He looked beyond; a few yards away from the house were two smaller personages similar in shape to the intruder at the pantry. This visitor leaned in at the window, then took out one of those pies and dropped it upon the ground, where it broke in pieces. Now the smaller creatures came running, and each possessed himself of a share of the pie. It was a black bear with her two little cubs.

Bears in northern Maine are rather good-natured neighbors. They have a way, it is true, of borrowing ears of corn and honey-comb and fruit, and they are forgetful as to repaying of the loan; but every one has known that sort of neighbor upon two feet instead of four. These bears rarely attack any person unless provoked; and who would think any better of a bear who would see his wife shot and his babies carried into captivity without using his natural weapons of defense?

But Mrs. Bear ought to have asked leave of Mrs. Parmenter before borrowing those pies. So thought Jack; and he hastened to awake his father, who, having heard the story, came from his bedroom with his gun, and, followed by the boy, went noiselessly down the stairs into the kitchen. By this time the bear had divided two pies between her cubs before helping herself to any. She heard the footsteps on the kitchen floor and made with one paw an odd signal to the cubs; and the chubby little fellows toddled and tumbled away as fast as they were able. The mother bear did not follow them immediately. There was a chance of danger, she knew; but there was also a chance of more pie. When she saw Mr. Parmenter and his son she began to think the situation serious. She dropped upon all-fours and moved off, with her lumbering gait, a distance of about a dozen paces. There she paused, stood up again upon her hind legs and thrust her paw—which must have been strongly flavored with squash pie—into her mouth and sucked it vigorously. Then dropping both paws in a comical attitude she looked squarely into the face of Mr. Parmenter, as if to say, "Here I am, caught in the act of stealing pies for my cubs. You are witness, judge and jury. I plead guilty, with extenuating circumstances."

Mr. Parmenter raised his gun, aiming at the bear. Then he lowered it. "Jack," he said, "I have a great mind to let her go. You say she fed those pies to her cubs. I guess mother would feel pretty sorry if she hadn't a piece of pie to give the twins tomorrow. And it don't seem hardly right, when we are just about to thank Providence for mercies received, to kill a creature for taking a bit of what has been provided. I guess when the governor appointed Thanksgiving Day for folks, there was nothing said in the proclamation about it being fast-day for bears. Jacky, I'm going to spare the old creature."

Jack took a pie—tin plate and all—and threw it out of the window toward the bear, who fell upon it joyfully.

"Jack, my son, are you crazy?"

"No, father; but that pie was a little burnt on one side, and—and the old bear hadn't any. That makes three pies for the bears, and leaves three pies for the Parmenters."—By E. Cavassa in Harper's Young People.

Sunday-School Lesson.

JESUS AND THE SABBATH.

Second Quarter.. Lesson II.

Matthew xii: 1-14. April 8, 1906.

DAILY READINGS.

M. Jesus and the Sabbath. Matt. xii: 1-14.
Tu. "Holy of the Lord." Isa. lviii: 10-14.
W. God's Gift. Ezek. xx: 10-20.
Th. To Do Good. Mark iii: 1-6.
F. A Question Unanswered. Luke xiii: 10-17.
S. Sabbath Healing. John v: 1-11.
S. Our Lord's Custom. Luke iv:16-22.

Jesus wrought seven conspicuous cures on as many Sabbaths, as if to show the merciful character and uses of the day. But he could not expect to lay his hand thus rudely upon this Pharisaic fetich without raising a din and cry, and being branded as a sacrilegious person. * * * On this occasion the Pharisaic espionage followed him in hopes that it would discover that he took one step more than the two thousand cubits allowed for a Sabbath-day's journey. It congratulated itself upon a still greater "find." It threw up its hands in well-feigned horror at the dreadful infraction; for were not the disciples reaping and threshing on the Sabbath? According to the refinements of their traditions, plucking the ripe wheat ears was a kind of harvesting, and rubbing them between their hands and blowing the chaff away was a kind of winnowing. What a sin! * * * The reply of Jesus was a master-stroke: "David is your hero-king. It is not possible you are ignorant of what he did in an emergency; how, flying from Saul and famishing, he took, not standing corn in the field, like my disciples have, but the shewbread from the golden table before the very presence of the Lord; and that, too, when it had been freshly laid there, and there was none to replace it. David did this! How is it that you find no fault with him?" The law of mercy in this instance supplanted the law of sacrifice. * * * The scene shifts now from the wheat field to the synagogue, but the issue remains the same. The cripple is used as a bait to catch Jesus. Jesus called the unfortunate man to a conspicuous position. * * * The alternative which he proposed put them to confusion: Which accorded better with the spirit of the Sabbath law—to do good, as he proposed, by setting this unfortunate free from his malady, or to do evil, as they were doing when they entertained a jealous and inhuman spirit; to save life, as he soon would (making the poor man's life worth living), or to kill, as they were now (cherishing the spirit of murder in their hearts)? No wonder they were silent. Jesus was unanswerable.

The Teacher's Lantern.

The technism of piety reached its completest development under the hair-splitting genius of the Pharisees. * * * They enumerated 365 prohibtions, one for every day in the year; 248 commands, equal to the number of bones in the body; 613 precepts, number of letters in the Decalogue. * * * Their dialectical skill was especially busy in framing the casuistry of the Sabbath: determining whether it was right to eat an egg laid on the Sabbath, and whether walking on the grass with hob-nailed shoes was not an infraction of the Sabbath, being a kind of threshing, and catching fleas was also, being a kind of hunting. * * * There was a serious side as well as a ludicrous one in this excessive legalism. Hebrew pilots dropped the helm on approach of Sabbath. Hebrew soldiers allowedl themselves to be butchered rather than fight on the Sabbath. * * * Jesus crushed these hollow traditions, and showed how the intent of the Sabbath was perverted by them. * * * He did not abolish the Sabbath. "Lord of the Sabbath" would have been no honorable title if it was a repealed institution. He was Lord of the day in the sense of ridding it of the barnacles of tradition, elevating it and filling it with life and sanctity. * * * This incident was not merely a text for a sermon on the true nature and use of the Sabbath. Jesus came to the defense of his disciples, whose very lives were in peril. There was a death penalty for such an infraction of the Sabbath as they had been guilty of.

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"Room! Mercy me, I should think not. Why, our kitchen and dining-room are so small that we have to use condensed milk."

"Hubby, dear, I cannot wait to tell you what I am going to buy you for a birthday present."

"Darling wife, what is it?"

"A sliver card-tray for my dressing table and a new Persian rug for my easy chair. Now, what are you going to get for me?

"I have been thinking, Jane, and have made up my mind to get you a new shaving brush."—Tid Bits.

We are not helping Christ by praying to him unless we are helping others in the intervals of our prayers. One of our Lord's woes was directed against men who devoured widows' houses, and for a pretense made long prayers.

We are not helping Christ when we experience sudden spasms of virtue, saying, "Go to, now; I will be benevolent, zealous, a helper of the kingdom." Spasmodic helpfulness loses all its force and meaning during the intervals between the attacks.

A domestic who suffered from a bad toothache went to a neighboring dentist one evening, and asked him what he would charge to extract the tooth.

"Five dollars with gas, two without," was the reply.

"O," said the girl, "then I'll come around to-morrow and have it out by daylight."—Harper's Weekly.

GOD RULES.

Susan Coolidge.

The past, which brought us so much pain,
Brought too the cure of ill.
The future dimly gleams; in vain
Our steps we urge, our eyes we strain,
As slowly, in unhastening train,
The days their course fulfill,
And each to each these tidings tell:
"God rules the years, and all is well."

Brave and content then, come what may,
We face what time may send.
Life cannot be all holiday,
And love and hope alike decay
And disappointments bar the way
Sometimes until the end;
But we can bear all, knowing this:
God rules the years, and we are his.

REVIVALS ARE OF RELIGIOUS VALUE.

Rev. Wentworth F. Stuart, D.D.

It has been affirmed that there is more harm than good beside a vast waste of forces in what is commonly called a revival of religion, both in its tendencies and in the character of its results. It is declared that its emotional and mechanical processes produce a class of Christians that reflect anything but credit upon the Christian Church, and that the necessity for such movements are also an acknowledgement of the weakness of Christianity.

In answer to this it may be said that genuine revivals of religion are not the result of emotionalism merely, nor of mechanical operations. Genuine revivals are not gotten up, not manufactured nor manipulated. The come down from above, are spiritually generated, and divinely directed; and, moreover, whatever weakness may attach to revival movements through results in men and women without character who are gathered in, making constant excuse and apology necessary upon the part of the Church, yet every unbiased person will admit these people to be infinitely better on the whole than they would have been but for the grace of God that has thus far reached to save them.

But beyond this is that splendid defense of revivals of religion which everywhere appears in the conversion of men and women, the direct fruit of revivals, who become pillars in the Church of Christ; scarcely can a Christian Church be found in which a goodly number of its strongest and most influential men are not the products of a revival of religion; and still further it must be adtry at large, or in a given community, have invariably worked a new epoch in the life of the Church and a new era in the standards of righteousness.

There is more or less destruction connected with the breaking forth of revivals of religion, whether by that spontaneous movement in which the Spirit of God with unseen hand breaks up the fallow ground and opens the windows of blessing in flood-like fashion, or by such organized effort as Christian churches bring about now and then under earnest leadership and with profound passion of service; we are aware that there is with such movements more or less danger of unbalanced enthusiasm amounting to eccentricity, some loss of the finer sense of the divine presence and power, some small measure of destruction; nevertheless so surely as the springtime can not break from the rigid embrace of winter's snows and frost without some devastation, yet it is infinitely better to have springtime even with flood and avalanche, for slowly, but surely, out of it will rise the perfection and orderliness of flowers, fruit, and summertime. So revivals of religion may be accompanied by features radical, revolutionary and apparently destructive; yet if they are genuine and of God the indifferent world will break forth from the fog of doubt and the embrace of sin, and there will follow, in spite of all destructive effects, much fruit to the glory of Christ and the advancement of His kingdom.—Western Christian Advocate.

LIFE'S SIGNIFICANCE.

Taken by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has happened to make, your life becomes of infinite importance. For God has chosen to work out his designs, not in spite of you, but through you; and where you fail, he halts. Almighty God needs you. You are not your own, either to be insignificant or great, but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness. It is as though you were a light-house keeper set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light,—that is the point. You are not its owner, you are its keeper. That is your name. You are a light-keeper. You are set there with this as your trust. The great design of the Power you serve takes you thus out of your insignificance.—Francis G. Peabody.

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—La Combe.

By seeking myself I lost myself, but in seeking Thee only I found both myself and Thee.—Thomas a Kempis.

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"Good-bye," I said to my conscience—
"Good-bye for aye and aye,"
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried, "Come back, my conscience;
And I long to see thy face."
But Conscience cried, "I cannot;
Remorse sits in my place."
—Paul Laurence Dunbar.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Ruskin.

A little girl who had remarked to her mother that she was very nervous, was asked what nervousness meant. "Why," replied the little siren, "don't you know? Nervousness is being in a hurry all over."

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